

THE
PUBLIQUE WORSHIP,

OR,

The Worship of God.

Baptisme, and Sacrament, (so called) according to *Gods* appointment, or as hereafter appeareth.

And concerning coming to the Church according to Scripture.

And also a Prophecie of Christ, in fulfilling, and how it is against the Law of the Land to banish Christians for the Service and Worship of God. Together with an Epistle to Friends.

Written in the Year 1664. by R.F.

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Walter Gresham

Printed in the Year 1664.

THE

WORLD

The World of

History and Geography

according to the

principles of

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according to the



Published by the

Printed in the Year 1864.

CONCERNING
The Worship of GOD,
Baptism and Sacrament.
(So called)

And coming to Church, as hereafter followeth.

AS there is one onely true God, who is a Spirit, so there is one worship of God, under the new covenant and gospel dispensation: which is the worship of God alone, and is to be performed in spirit and in truth, according to the mind of the Lord, who is to be worshipped, and as there is one body, and one spirit, so are the true spiritual believers and worshippers of God, the Father in spirit & truth, (which is the true publick worship of God,) called in one hope of their calling, and they are to keep the unity of the spirit in the bond of peace, or in Christ Jesus; who is the covenant of peace, and the hope of glory, wherunto they are called, even into him, who is the hope of their calling, to whom God hath made known what is the riches of the glory, of the great mystery of Godliness, which is Christ in them, the hope of glory.

And as there is one spirituall Lord, and one spirituall Faith, so there is one spirituall Baptisme, amongst them that are called of God, the Father of them all, who is above all, & through all, and in them all, who giveth grace to every one of them, according to the measure of the gift of Christ Jesus; for as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ, for

by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit : so that as the Saints & true spiritual believers, are baptized by one Spirit into *Christ* *Jesus*, they also do unite and meet spiritually in him, even to eate and drink spiritually together in a sweet spiritual communion, and he is bread and wine our soules nourishment, and feeding to them who are to live in him, and feed spiritually upon him, for he is the bread of life come down from Heaven for Immortall soules to eate of, and live for ever; this is the bread that cometh down from heaven which a man may eate of, and not dye eternally. *Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.* Which the Son shall give unto you, for him hath God the Father sealed, for the bread of God is he which came down from heaven and giveth life unto the world. *And Jesus said unto them I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst,* John 6. 35, who then would not but come unto Christ, that their soules might eate and drink spiritually in him, and be satisfied with his vertue and sweetnesse that they might live for ever, and not dye eternally, and as many as are baptized into Christ doe put on Christ, and they are all one in him, and such are Children of God by faith in Christ Jesus, and are heires according to the promise, *Gal. 3. 26. 27. 28. 29.*

And for as much as to be a Christian and member of the Church of Christ, according to the constitutions and Cannons of the Church of *England* is to be Baptized, and to be Baptized is to enter into a Covenant with God, by promise and vow made unto God before many witnesses to be perfect and free from sin. First, In forsaking the Devil and all his works. Secondly, In keeping Gods Holy will and Commandements, and walking in the same for term of life, and also to be regenerate and born again. Seeing then that it is so, ought not the Priests to perform to the People what they have promised to them, and ought not they to perform unto God what they promise and vow unto him, and if the Priests cannot regenerate any, they cannot baptize any; and, untill they can regenerate them, ought they not to excuse the People, for not bringing their

their Children unto them, and if they be not regenerated, they are not baptized according to the Constitutions and Cannons as aforesaid, and if they do not forsake the Divell and all his works, and keep Gods holy will and Commandements, and walk in the same all the dayes of their lives, and be not regenerated, how then are they Church members ? if they be not such how are they the Children of God ? and inheritours of the Kingdome of Heaven, consider well of it.

*Concerning the Sacrament as now
it is by many so called.*

And concerning the Passover, there was and is a Spirituall Feast to be kept amongst the Saints and true Christians, for Christ is their Passover, who is sacrificed for them : *Purge out* 1 Cor. 5.
therefore the old Leaven that ye may be a new lympe, as ye are 7. 8.
unleavened, for even Christ our Passover is sacrificed for us ;
therefore let us keep the Feast not with old Leaven, nei-
ther with the Leaven of mallice and wickednesse, but with the
Unleavened bread of Sincerity and Truth. 1 Cor. 5. So that
as Christ is the Saints Passover, and is Sacrificed for them, they
are to keep a spirituall feast, that is to say the Feast of Un-leaven-
ed bread, & the bread they are to keep this feast with is the Un-
leavened bread of sincerity and truth, and Christ who is the
Saints Passover, is the Unleavened bread of sincerity and truth,
or the bread of life come down from Heaven for them to keep
the Feast with, and as he is the bread which the Saints are to
break, or administer and feed spirituallly upon, so he is the wine
or water of life to refresh souls spirituallly withall, for he is the
spirituall Vine, and as wine is the vertue of the Vine, so the
vertue of Christ who is the true spirituall Vine is as spirituall
wine to the souls of the Saints, for their refreshment and great
consolation ; and if to receive *Christ Jesus* be to receive the
signification and substance of the word Sacrament, and so in
effect to receive the Sacrament, then we have receive and do
receive Christ Jesus, therefore we have and do in effect

receive the Sacrament, because we receive the signification thereof as aforesaid.

Concerning coming to the Church.

And concerning the Church, it consists of Regenerate ones, who live up to a righteousness of Faith towards God, and a righteousness of life both towards God and man. First, In forsaking the Devil and all his works, and, Secondly, In keeping Gods holy will and commandments, and walking in the same all the daies of their lives, being such as are governed and are sanctified by the spirit of God, and are of the household and family of God, and this is according to the constitutions and Canons of the Church of *England*, then to meet together in point of Religion and worship of God with them, that live up to a righteousness of Faith towards God, and a righteousness of life both towards God and man, who are regenerated or born again, and are of the household and family of God, who are also sanctified and governed by the spirit of God, is to come to the Church, though they cannot meet in point of Religion and worship with them that are not such as aforesaid, and with such as aforesaid we meet with all in point of Religion and Worship of God, therefore we come to the Church and worship of God as aforesaid.

And according to the Scriptures, the Church is in God the Father of our Lord *Jesus Christ*, but Steeple-houses, or Parish-meeting places are not in God, how then are they Churches, and why are people presented and punished, for not coming to Steeple-houses or Parish-meeting-places, seeing they are not Churches according to the Scriptures, for *Paul* and *Silvanus* and *Timothy*, write to the Church of the Thessalonians, which is in God the Father of our Lord *Jesus Christ*; but in writing to the Church in God, they did not write to Steeple-houses or Parish-meeting-places, therefore people may be in the Church, and come to the Church according to the Scriptures, though they come not to the Parish-meeting-places, *1 Thessalonians*, 1. and 2. *Thessa.* 1. Again Christ is declared in Scrip-

Scripture to be the head of his body the Church, so that the Church is the body of Christ according to the Scripture, but Steeple-houses or Parish-meeting-places are not the body of Christ, how then can they be said to be Churches, whereby it is evident that people may be members of the Church of Christ, and come to the Church according to the Scripture, though they come not to the Parish-meeting-places, 5. *Eph.* 23. 24. 25. 26. 27. 32.

And as concerning the Temple of God, the Saints body under the new covenant and Gospel dispensation are said to be the Temple of the Holy Ghost for God to dwell in through the spirit, and the Saints are said to be as a spiritual building fitly framed in Christ Jesus, and do grow together in him to an holy Temple in the Lord, in whom they are also builded together for an habitation of God through the spirit, and this is according to the Scriptures, 2. *Eph.* 19, 20, 21, 22. so that to meet with the Saints of God is to come to the Temple of God according to Scripture.

And concerning the house of God according to the Scripture, and under the new Covenant and Gospel dispensation, the Holy Brethren who are partakers of the heavenly calling, who hold fast the confidence and the rejoycing of the hope firm unto the end, are declared to be the house of God, and *Moses* verily was faithfull under the Law in all his house as a servant, for a Testimony of those things which was to be spoken after, but Christ as a Son over his own house: (under the Gospel) whose house are we if we hold fast the confidence and the rejoycing of the hope firm to the end, according to that of the Apostle to the *Hebrews*, Heb. 3. And as concerning the meetings of the people of God called Quakers, in meeting together with them that are born of God, and are governed and sanctified by the spirit of God, in point of Religion and Worship of God, according to Gods appointment, or agreeable to Gods holy Will and Commandements, ought they not to be owned, allowed of, countenanced and tolerated by the Episcopal and Protestant Priests, Rulers, and People, because they have covenanted with God, and caused others to covenant with him by promise and vow made unto God before many wit-

witnesſes, to keep Gods holy will and Commandements and walk in the ſame all the daies of their lives. And therefore for us and others to live up to a righteousneſſe of life towards God and man, and in meeting together according to Gods appointment, and walking answerable to Gods holy will and Commandements ; and, continuing therein, is according to the fundamentalls of the *Episcopal* and *Protestant* Religion : And for ſo doing we ought not to be fined, preſented, or puniſhed either by *Eccleſiaſtical* ſenſure, or Temporal puniſhment, but rather to be freed and clearly acquitted therefrom, to all intents, conſtructions and purpoſes whatſoever, if they regard their promiſe and vow made unto God as aforeſaid.

A Propheſie of Chriſt, which was Propheſied above ſixteen hundred years ſince, hath been and is now in fulfilling, &c.

God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth, for the Father ſeeketh ſuch to worſhip him, *John* 4. 23, 24. And becauſe God is a ſpirit, he will have his people to be ſpiritually minded : that they may mind the things of the ſpirit, *Rom.* 8. 5, 6. Seeing that God is a ſpirit, and requireth his people to worſhip him in ſpirit : why ſhould they be compelled from the worſhip of God in ſpirit, or puniſhed, and perſecuted, if they do not forſake the way and worſhip of God, to follow the Ceremonies and Inventions of Men ? what cauſe is there for it ? but that the Scriptures may be fulfilled, is this come to paſſe. For Chriſt Jeſus hath ſaid to the Diſciples, and true Believers in him, they ſhall put you out of the Synagogues, yea the time cometh, that whoſoever killeth you will think that he doth God good ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me, *John* 16. 2, 3.

It is evident, &c. that by the Scriptures, or prophecy of Chriſt. Firſt that the Diſciples of Chriſt, and true believers in him, ſhall be excommunicated, or put out of the ſynagogues. Secondly, that the believers in Chriſt, and worſhippers of God the Fa-

Father in Spirit and truth, shall be in great danger of their lives, for saith Christ in his prophetic, *John 16. 2.* They shall excommunicate you, or put you out of the Synagogues, and that part of the prophetic of Christ is fulfilled, and now in fulfilling: Yea the time cometh that whosoever killeth you, will think he doth God service, and is not that part of Christs prophetic also near at hand to be fulfilled. Two things are very observable from hence. First, That the Saints and Believers in Christ shall be excommunicated, or put out of the synagogues by Enemies or Strangers to Christ. Secondly, That after excommunication, or being put out of the synagogues by such, they shall be in great danger of their Lives.

If it be asked, who they are that shall deal thus hardly and cruelly with the Saints and Believers in Christ: as First, to excommunicate them, or cast them out of the synagogues, and after endanger their lives? It is answered in the 16 Chapter of *John 2* and *3 verses*, by our Lord Jesus Christ, who hath said, these things will they do unto you; and why? The reason given by the Lord Jesus is this, because (saith he) they have not known the Father nor me.

It is evident therefore, and that by the Scriptures, or prophetic of Christ, that ignorant men, who know neither God, nor Christ, but are strangers unto them, will deal so hardly, and cruelly with the Saints, and true believers in Christ, as to Excommunicate them, or put them out of the synagogues, and after endanger their lives; by possessing the ignorant and ungodly with a false confidence: that to kill the Saints under the notion of Hereticks, is good service and done for the glory of God. But these things the Saints have been in expectation of, and they come not untold of by Christ, nor unlooked for by them, for these things have I told you (saith Christ) that when the time shall come, yee may remember that I told you of them, *John 16. 4.*

And in the dayes of the Prophet *Isaiah*, the Lord had a broken hearted People, who trembled at the word of the Lord: for which cause they were hated, and excommunicated, or cast

out of Church fellowship : and they that hated them, and cast them out, pretended the glory of God in that act of excommunication, or casting them out as aforesaid ; but the Lord sent his Prophet with a Message that included two things. First, Gods owning of that broken hearted people, who trembled at his word, when they were excommunicated, or cast out by their pretended Brethren, who covered their act of excommunication, or casting them out with the pretence of bringing glory to God. And secondly Gods dislike unto, and displeasure against them : that so excommunicated or cast them out from amongst them saying , hear the word of the Lord, all ye that tremble at his word, your Brethren that hated you, and cast you out for my names sake : said, *Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed.* Isa. 66. 5.

First, It is to be observed, that God promised to appear to them that were Excommunicated, or cast out, and not only appear, but he also promised to appear to their joy. And if to their joy, that were so Excommunicated, or cast out, then for their encouragement, and for the owning of them. And Secondly, It is to be observed that God promised to appear to them that did Excommunicate, or cast them out, but it should be to their shame ; and if to their shame, then not to the owning of them in their Act of Excommunication, or as aforesaid. They that are Excommunicated, or cast out because of their love, and faithfulness to the Lord, need not to be ashamed, though they that hate them, and cast them out, account them hereticks, and pretend they do it for the Glory of God. Their Excommunicating, or casting of them out cannot hinder God for owning of them, nor for appearing to them for their joy. For he hath promised to appear to them for their joy, that are so hated and cast out, and to the shame of them that so hates them, and casts them out as aforesaid.

Who are they that Christ said, the Ignorant, who know not God, should Excommunicate, or put out of the Synagogues and after endanger their lives? *John 16. 2. 3.* I answer, First, They are such as are beloved of Christ, and com-

commanded to continue in his love. *John 15. 9.* Secondly, they are such as are in Christ Jesus, as branches in a Vine, who are purged that they may bring forth fruit unto God. *John 15. 1, 2, 3, 4, 5.* Thirdly, they are such as are the friends of Christ, who manifest their love to him, by abiding in him, and keeping his Commandements, *John 15. 4, 14.*

For what cause do they Hate, Persecute, Excommunicate and endanger the lives of the Friends of Christ, who abide in him, and keep his Commandements. I answer, First, because they are chosen of Christ. Secondly, Because they are ordained, that they should goe and bring forth fruit unto God. *John 15. 16.* Thirdly, Because they abide in the Doctrine of Christ, and love one another, as he hath commanded, *John 15. 17.* Fourthly, Because they are not of the World, but are chosen out of the World, as Christ hath declared and said, *John 15. 19.*

Are these the causes, why the people of God reproachfully called *Quakers*, together with the Saints and Believers in Christ, are hated, persecuted, and Excommunicated? I answer, Yea, these are the very causes, because they abide in Christ and keep his commands.

For if they should depart from Christ, and go into the spirit of the World, and cease being Godly and Righteous, and learn to be deboyft and wicked, and comply with the spirit of the World in its wayes and Worships, then persecution against them would be at an end, and cease.

And if they should daily erre, and go astray from the waies of God, and follow the devices and desires of their own hearts, and cease bringing forth fruit unto God, disobey the Commands of Christ, and daily offend against Gods Holy Laws, and be miserable sinners, then persecution would cease.

Who are they that are the haters and persecutors of the Friends of Christs Saints and Believers in him? I answer, First, They are the World.

Secondly, They are such as are haters of Christ, for saith he, *If the World hate you ye know that it hateth me before it hateth you,* John 15. 18.

Thirdly, They are such as are of the same nature and spirit which they were of, that persecuted Christ, who hath said by way of remembrance, *That the servant is not greater then the Lord, if they have persecuted me they will also persecute you,* John 15. 20.

Fourthly, They are such as know not God, as Christ hath said, all these things will they do for my names sake, *because they know not him that sent me,* John 15. 21.

And they hated Christ without a cause, John 15. 25. So do they hate his friends without a cause, for if they could depart from him, and disobey his commands, and enter into the spirit of the World again, and be one with the world in profaneness and will-worship, then persecution would cease, as Christ hath said; *If ye were of the World, the World would love his own, but because I have chosen you out of (the profaneness, will-worship and spirit of) the World, therefore the World hateth you,* John 15. 19.

And inasmuch as the friends of Christ are hated without a cause, there is no just cause, why the Saints and Believers in Christ should be hated and persecuted: But as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now, Gal. 4. 29.

But as then he that is born after the flesh, had no right nor authority from God given to persecute him that was born after the spirit, no more hath he now. For they that are in the flesh cannot please God, Rom. 8. 8. But persecutors are in the flesh, therefore persecutors cannot please God, neither have they that are in the flesh any right given from God to persecute them that are in the spirit, in whom the righteousness of the Law is fulfilled, even in them who walk not after the flesh, but after the spirit, as it is written, Rom. 8. 1, 2, 3, 4.

1. The true spiritual Christians, who are regenerate, and born

born after the spirit: they are the true believers in Christ; and worshippers of God the Father, in spirit, who are sought and taught of the Lord according to his word.

Therefore, there is no reason why they should be hated, and persecuted: neither hath the spirit of the world any right or authority given unto it from God, to hate and persecute them, that are regenerate and born of God. For they that are regenerate and born of God, are the household and family of God, and have access unto him, by the spirit through his son, as it is written, *Ephes*, 2. 18. 19.

2. There is no condemnation to them that are in Christ Jesus, because they have crucified the flesh, with the affections and lusts, and do live in the spirit, and walk in the spirit, and bring forth the fruits of the spirit, against which there is no law, *Gal*, 5. 22, 23, 24, 25.

For the law of the spirit of life in Christ Jesus hath made them free from the Law of Sin and Death: and the righteousness of the law is fulfilled in them, *Rom*, 8. 1, 2. &c.

And if there be no condemnation to them that are in Christ Jesus, who have forsaken the flesh, and are entered into the Spirit and life of truth, to walk after the spirit, and worship the Father therein, being dead unto sin, and alive unto God, through Christ Jesus our Lord, *Rom*, 6. 7, 8, 9, 10, 11. What right reason can any one give for the hating, reviling, persecuting or banishing of them: *Who shall lay any thing to the charge of Gods Elect*, seeing, it is God that justifieth them. *Who is he that condemneth?* seeing, it is Christ that dyed, who is risen again, who is even at the right hand of God, an Intercessour, who also maketh intercession for us, *Rom*, 8. 32, 33, 34.

3. They are the true spiritual Christians, and worshippers of God the Father of our Lord Jesus Christ, who being born again of water and the spirit are ingrafted, or begotten into Christ, the seed and power of God, and are therefore declared new Creatures and Children of God.

Why then should such be hated, persecuted, excommunicated, or banished? What right reason can be shewed for the same?

same ? for we know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not : and we know that we are of God, and the whole world lyeth in wickedness : and we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true : even in his Son Jesus Christ, this is the true God, and life eternal, 1 John 5. 18, 19, 20.

Lye not one to another, seeing you have put of the old man with his deeds : and have put on the new man, which is renewed in knowledge after the Image of him that created him ; where there is neither *Greek*, nor *Jew*, *Barbarian*, *Scythian*, bond or free, but Christ is All, and in All, *Colos.* 3. 9, 10, 11. As ye therefore have received Christ Jesus the Lord, so walk yee in him, rooted and built up in him, and established in the Faith : as yee have been taught, abounding therein with thanksgiving *Colos.* 2. 6, 7. Therefore if any man be in Christ Jesus, he is a new creature 2 *Cor.* 5. 17, 18. *Behold, what manner of love is this, that the Father hath bestowed on us, that we should be called the Sons of God : therefore the world knoweth us not, because it knew him not, 1 John 3. 1.* Be yee therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and sacrifice to God ; for a sweet smelling savour, *Ephes.* 5. 1, 2. And because yee are sons, God hath sent forth the spirit of his Son into your hearts crying, *Abba* Father, wherfore thou art no more a servant, but a son, and if a son, then an heire of God through Christ, *Gal.* 4. 6, 7,

4. They are the true spiritual Christians, believers in Christ, and the true worshippers of God the Father in spirit, and in truth, who being regenerate, are sanctified through the word and are in Christ Jesus as branches in the Vine. And such ought not to be hated and persecuted by them that profess themselves Christians : for the kindness and love of God our Saviour towards man, appeared not by works of righteousness which we have done ; but according to his mercy he saved us, by

by the washing of regeneration, and renewing of the holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour : that being justified by his grace, we should be made heirs according to the hope of eternal life *Tit. 3. 4, 5, 6.*
John 15.

5. They that are in Christ Jesus, as branches in the Vine, bearing fruit, they are purged that they may bring forth more fruit, *John 15. 1, 2.*

And they that are so in Union with Christ, as branches in him, and purged, or made clean through the word, that they may abide in him, and he in them, they bring forth much fruit unto God by vertue of that union, for as the branch cannot bear fruit of it self, except it abide in the vine, no more can true Christians and worshippers of God the Father in spirit, except they abide in Christ Jesus, and grow up in him, *John 15. 3, 4, 5.* And they that are such, and do so, ought not to be persecuted, or banished by them that profess love to the Lord Jesus : no just cause by them can be shewed for it : and the Heathen, who know not God, they have no right to do it.

And by the Law of the Land no man can be banished out of his native Country, but either by Authority of Parliament, *Cook. 2.* or in case of Abjuration for Felony by the common-Law, *part, in p.* faith *fol. 47.* *Cook* upon *Magna Charta fol. 47.* But it is not Felony to worship the Lord : nor it is not enacted and declared by Authority of Parliament, that People shall be banished for the service and worship of God : therefore Christians ought not to be banished for their love and faithfulness unto Christ Jesus as aforesaid.

An Epistle to Friends.

DEAR Friends and Bretheren, and Sisters, begotten and brought forth by the Immortal word, who are of the family of the heavenly love, which is the household of Faith, and

to of the eternal God, and all who are in any measure acquainted with him, dwell in the power by which you are brought forth, as a people for his praise, in these perilous times, which is a trying age, in which we are born and brought forth; for the Lord to be honored and glorified by us, that you may keep in pure innocency and uprightness of heart, to appear amongst men: for the Lord to bear your testimony in love and faithfulness for God, even in the life and power by which you are brought forth, and borne up into the Spirit of the Lamb, to bear witness for him unto his own, and against that which is not his generation and Birth or off-spring: and that you may appear for God, you are to appear in the spiritual life and power of God, to go out unto and meet with that which is of God: and is desiring after him, to be with him, and to live upon him, live you therefore in the life and power by which you are the Lords, that you may reach forth from him unto his own begettings, that by and with the same power with ministers and gives in of the heavenly treasure and vertue unto your souls; (for their refreshing and consolation) you may reach forth of that treasure and vertue after a spiritual manner, unto the begettings and gatherings of God in others.

For you know that spirit and life in the out-goings from God, as from a Fountain sent forth streams of refreshings, by reaching forth, conveying, and carrying along with them in a spirituall dispensation, divine power, life, vertue, and heavenly sweetnesse, to the taste and feeling of the senses of the Immortal babes, for their refreshment and great consolation, to the rejoycing, raising, reviving, and gladding their spirits.

So with the same vertue and heavenly power, by which you are refreshed, you may be refreshing, and by the same power and spirituall consolation, by which you are, and often have been inwardly raised, revived, strengthened, and comforted in heart and soul: you may be as strength to the weak, and for the raising up of that which lies low, and for the reviving and comforting of it, that so you may go out in the springings

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up & outgoings of life, after a spiritual way & manner: attended with heavenly matter, for the refreshing and comforting of that which the Holy Ghost sent down from Heaven into your hearts, goes out unto for the Refreshing and Strengthening of.

So dear babes and Lambs dwell in the green pasture of life: that you may sit down together in a heavenly communion with God, in the Covenant of Grace, and in all your meetings together, as the worshippers of God, the Father of Spirits: you will meet with God in a sweet heavenly communion at the Table of the Lord, where his heavenly Body is discerned: which is full of light, life, glory, power, and vertue: that you may see him showing unto your spirits the glorious light of his heavenly countenance, for the rejoicing and gladdening your hearts, and souls, and spirits, which is and will be more unto you then all outward riches.

And minde your continuation and abiding with God, even in the principles of God: which are heavenly principles, full of heavenly light of life, power, wisdom, counsel, discerning, understanding and utterance for the reaching forth from him of his own light, life, power, wisdom, counsel, vertue, and hidden treasure in his own principles, to his own begettings for the planting and watering of them: in order to the giveings forth of God, unto them an encrease, in the increasings of God; that grace and peace may be ministred unto you, and from the out-goings of the Spirit and life in you, to Gods begettings, may be abundantly multiplied through the knowledge of our Lord and Saviour Jesus Christ.

Dear Frinds, know that it is given unto you to know the things concerning the mystery and Kingdome of God, but to others in Parables.

And so it is given to you, and all true spiritual believers on Christ, in the spirit, not onely to believe, but also to suffer for his sake.

And as believing is a gift given from God in the Spirit, so also is suffering for his name sake a gift, its given unto you to suffer.

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Therefore mind the end and intent of God in the gift, so will you not be weary of sufferings, neither will any forsake the truth of God that are truly begotten into it who are born of it, and do continue and abide therein with God in the spirit.

If any depart from God for fear of sufferings, and fall into love with the spirit & way of the world, to obtain the favour of the world, and to avoid persecution; it is either such as have not received the gift from God, to fit and furnish them for a suffering condition for Christ and the Gospel, or else it is such as denies both the gift and the giver.

Yet notwithstanding truth is truth still, and will stand in the midst of all storms, do you therefore continue and abide in the truth, in the Life, Love, and Power thereof; So will you continue and abide with the Lord, and be fitted and furnished with gifts and graces, and Gospel abilities, that you may stand and not start aside when you are tried.

Ob feel the power and vertue of the Lord enter into and remain with your spirits, to work down, burn up, and purge out the self-will, and the old reasoning fleshly part, that the enemy of your souls may be withstood and kept back, or crushed down in all his insinuations, twistings, twineings, and subtle devices, or cunning misterious appearances and risings, that your souls may be kept in the life and power of the spirit of God, which treads down Satans devices, and knows how to withstand him in all his out-goings.

And as the risings of divine life, and springings up of the heavenly power, is felt working in you to put down Satans risings, and to cross the out-goings of the enemy within you, and cause him to disappear there.

Then Angels will minister unto you, or the Holy Ghost sent down from heaven as a ministering spirit sent from God into your hearts, will open, refresh, and fill you with the joy and peace of the Kingdome of heaven.

Therefore mind the unwearied life of the spirit of Christ in you, which is not wearied out with temptations and tryals, but knows how to succour your souls in the hour of temptation, and

to bring forth an inward deliverance for you, that you may be freed from the power of the enemy, and be at liberty and freedom in spirit, to serve and worship the Lord according to his own mind in the way of our God.

So will you not be weary of sufferings, but overcome that which would be weary of a suffering condition, and know the Lord to fill you with joy and gladness of heart in a prison, and to be with you in a suffering condition, whose life is known to be an unwearied life, and to stand in the end of all sufferings, and fill with divine joy and gladness of heart: all dear friends live in Love with God and one with another, and keep your meetings in the name and power of God in which you are gathered, that in your meetings you may meet with God in spirit for your refreshment.

And take heed of giving way to the seducing spirit, that would either be perswading to go back again into that way of Worship which God hath called you from, or to be out of love and in dislike to that way and Worship which God hath made known himself unto you in, for neither of these perswasions cometh of him that hath called you out of the way and Worship of the spirit of the world, and into the way and Worship of the spirit of God.

Therefore as you have begun in the Spirit of God, go not from it to enter again into the Spirit of the world for any by end: If you love God above all, you will love to walk with him, and to worship him as God, according to his own mind, in spirit and in truth, which is the publick worship of God.

And therefore hold fast the profession of your faith, without wavering; waver not in your minds, lest you wander from God in your hearts, and be terrified or afrighted at sufferings, *For many are the troubles of the righteous, but the Lord delivers out of them all.*

Have you had more troubles than deliverances, or have you not had as many deliverances as you have had troubles: why then should any be dismayed, who have been and still are ac-
quain-

ainted with the way and means both of the coming and working of the Spirit, and power of our God.

For blessed and happie, are they that have the Lord for their God: and you have the Lord in communion of spirit, and in covenant with you, who are called and chosen of God.

Therefore you are blessed of God, be strong in the Lord, and in the power of his might: Let the Lord be your strength, that you may be kept by his power to his praise, and that you may alwayes be found in that of himself wherein you and your services have been and still are: accepted of him, is the desire of him who desires your spiritual welfare, and everlasting happiness, whose love is reached forth unto you in a pure remembrance, in that spirit wherein we have had many refreshings from God, and signal testimonies of his love, and Antient acquaintance with God, and one with another in the Covenant of light, and life, and peace. *Farewell.*



R. E.

The End.

